interfering with our accountability. Suppose that this law had not been appointed by God—suppose that man had been a self-existent underived being like God, the existence of such a law could not have prevented us from becoming moral agents; and every one must see, that if the mere law itself could not do this, the Divine connexion with the law can have no such effect.

But this circumstance is fitted to show that the creature may be dependent, and yet free. He is rendered dependent by a divinely appointed law; but that law, so far as it touches on moral agency, differs in no way from the same law in a self-existent mind. We thus see ourselves to be at once under physical and moral law, to be equally under the Divine govern-ment, physically and morally, We are under the one through our physical nature, through the divinely appointed law of cause and effect, and we are under the other through our moral and responsible nature.

He who would deny the former of these truths must be pre-pared to hold that the human mind is not under the influence of law of any kind, and that all attempts to classify its powers, or calculate, at least, upon its voluntary operations, must be utterly vain; and that we cannot from the past anticipate what any man's conduct may be in time to eorne. This man sets himself against both the intuitions and the observations of the understanding. He who denies the latter of these truths sets himself against the clearest enunciations of the conscience.

Some would charge us with believing contradictory propositions, in holding by both; but we could with greater justice charge that man with contradicting one or other of two fundamental principles of our nature, who would deny either. We are not at liberty to take our choice between them; for, in rejecting the one or other, we are rejecting an essential part of our very nature. We therefore cleave to both as truths

which meet in our own as they meet in the Divine mind.

But a difficulty is pressed upon us—Is not God to blame for the creature's guilt, through his connexion with this law? Now, in reference to this difficulty, we remark, first, that though God was to blame, we should not therefore be freed from responsibility. When one man leads another into sin, the sin of the latter being committed willingly,- he cannot free himself from the guilt. Even on the supposition that the creature could make his Crea-